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Biblical Notes.

Mark 14: 14, 15; Luke 22: 11, 12. Dr. Plummer in the *Expository Times* argues that the words "guest chamber" and "upper room," common to these passages, do not refer to the same apartment. The Greek words for the two rooms are scarcely equivalent. The same word as that for "guest chamber" is used for the "inn" at which Joseph and Mary failed to find shelter (Luke 2: 7). It indicates a place where travelers and their beasts are freed from their burdens and would be likely to be on the ground floor. Such is the custom in the East to-day. So that it is quite possible that Christ foresaw that, while He asked for the lower room or common hall merely, the man would give him, not this, but the best room that he had. This man, it seems, was in some sense a disciple. Whether Jesus supernaturally foresaw the incidents connected with this mission of the disciples to obtain this room, or had made a prearrangement with the owner, Dr. Plummer thinks that we must remain in uncertainty, and indeed that it is of little moment. We know that He possessed the power of seeing at a distance and of foreknowledge. We know also that he did not always make use of this power, but asked questions and learned by experience. He asked where they had buried Lazarus and refused to drink the wine mingled with myrrh only when He had tasted it.

1 Peter 2: 19; John 14: 8, 9. In the new book of Dr. R. W. Dale on the Gospels, he translates the passage from 1 Peter as follows: "For this is acceptable, if *through consciousness of God* a man endureth griefs, suffering wrongfully. He holds that the Greek word which Peter used has sometimes the meaning "consciousness" and sometimes that of "conscience." In this passage the former meaning is much more appropriate and Dr. Dale uses it very effectively to prove that the knowledge or consciousness that Christians have of God becomes an effective force in the moral life. Such a knowledge is open to every Christian for Peter here writes to *slaves* when he says, "This is acceptable, if through consciousness of God a man endureth griefs, suffering wrongfully."

In referring to the fact that Papias was acquainted with the daughters of Philip and learned much from them of the apostolic age and thoughts, Dr. Dale suggests that, if ever Papias' book is discovered, we may find Philip's own explanation of the scene of John 14: 8, 9. The emphasis upon the pronoun "thou" in Jesus' question, "How sayest *thou*, show us the Father," is singular. It suggests that there was something exceptionally surprising in *Philip's* failure to recognize the Divine glory of his Master and implying that a similar failure in Matthew or any of the others would have occasioned our Lord a less keen disappointment.